

DEVELOPMENT OF PROPHETIC INTELLIGENCE: PHENOMENOLOGY STUDY OF RELIGIOUS TRANSFORMATION

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ARTICLE INFO

Article history

Received 2/1/2020

Revised 23/2/2020

Accepted 12/4/2020

Keywords

Intellectual Intelligence

Spiritual Intelligence

Religious Transformation

Prophetic Intelligence

ABSTRACT

This research is analyses of the process and results of Prophetic Intelligence development among *Kalong* students (students who are not staying in the school) in the *Roudhotul Muttaqîn* Islamic boarding school. This research is qualitative research with a phenomenology approach. Data collection used observation, interview, and documentation. Data analysis used Interpretative Phenomenology Analysis, and Validity testing used triangulation and reflection. The results of this study are; 1) there are several transformation phases of the mystical experience of the *Kalong* students with three sequences, a) Pre-transformation process in the desire to feel the essence of worship, b) the process of transformation in the derive of mystical experience towards Allah, and c) Post-transformation process that describes changes in a more religious mindset and more polite behaviour and gives benefit to the community. The mastery of prophetic intelligence by *Kalong* students is grouped in two ways: mastery of quantitative competencies and mastery of qualitative competencies following the essence of prophetic intelligence, such as turning the body into a light that shows the attainment of clarity of heart, and obtaining abilities that had not previously been studied.

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INTRODUCTION

There has been an effort to develop human potentials especially intelligence. Like intelligence as one of the human potential, starting from the discovery of IQ (Intellectual Quotient), then develops with the development of other intelligence, such as EQ (Emotional Quotient), AQ (Adversity Quotient), MI (Multiple Intelligence), SQ (Spiritual Quotient). There are still many terms of human intelligence that all of which add even more insight into the human potential. Intelligence is a matter of smart or act of making people intelligent; and the mind's perfection of development (such as clever and sharpness of mind). In another term,

intelligence that is termed with "intelligence" is an umbrella term for several related abilities, including someone's capabilities for problem-solving, planning, reasoning, learning, and adapting (Grinnell, 2018). It needs a concluding sentence: e.g.: Therefore, it can be said that intelligence is more than IQ but it includes other human capacities by which people can reorient their life.

The first intelligence is Intellectual Intelligence or often referred to as IQ (Intellectual Quotient). This intelligence posted as the only criterion of human intelligence. Sir Francis Galton was the scientist who pioneered an IQ study, which was later refined by Alfred Binet and Simon. Intellectual Quotient generally measures abilities related to the practical knowledge, memory, reasoning power, vocabulary, and problem-solving. This myth is broken by Daniel Goleman, who introduces emotional intelligence or abbreviated as EQ (Emotional Quotient) by showing empirical evidence from his research, which shows that people with high IQs are not guaranteed to have a successful life. Emotional intelligence determines human potential to learn practical skills based on five elements: self-awareness, motivation, self-regulation, empathy, and expertise in building relationships with others (Goleman, 2001).

The next intelligence is multiple Intelligence initiated by Howard Gardner. Gardner explained that intelligence is the ability to solve problems or create valuable products in one or several cultural and community environments. Gardner explained that there is seven intelligence possessed by each individual, Linguistic Intelligence, Mathematical Logic Intelligence, Space Intelligence, Music Intelligence, Body Movement Intelligence, Interpersonal Intelligence, and Intra-Personal Intelligence (Gardner, 2003).

Another type of intelligence that emerges is Spiritual Intelligence (Spiritual Quotient), found by Danah Zohar and Ian Marshal. According to Zohar and Marshal (2004), Spiritual Intelligence is the intelligence to face and solve problems of meaning and value. It is intelligence to place our behaviour and life in a wider and richer meaning context, intelligence to judge that someone's actions or way of life are more meaningful than others (Gardner, 2003).

From the development of intelligence types, it can be understood that the study of intelligence is only limited to the study of the potential of the brain. Jargon Descartes, namely 'cogito ergo sum', or "I think, so I exist," limits the possibility of human intelligence only in the area of intellectual intelligence. The definition of "smart" is only limited to the operation of nerve nodes in the brain.

Abdul Kadim Masaong (2013) explains that humans are Allah's most noble and perfect creatures. The glory and perfection can be seen as the brain and the mind to carry out its function as a Caliph. The human brain can be divided into three aspects, cerebral cortex, limbic system, and temporal lobe. The function of the cerebral cortex is to manage intellectual intelligence (IQ), the function of the limbic system is to manage emotional intelligence (EQ), and the function of the temporal lobe is to manage spiritual intelligence (SQ) (Masaong, 2013). From the brain, we can see the

human potential. Intelligence is defined and understood to illustrate the extraordinary potential power of the mind.

The brain-based intelligence paradigm brings out individuals who experience a split personality. The intelligence, which defines as the ability that humans use to overcome the problems of their lives, actually raises more severe problems. In the social reality that common in public, the perpetrators of extraordinary crimes, such as corruption, are committed by people who have an academically adequate level of intellectual intelligence. His intelligence does not reflect his behaviour. The development of intellectual intelligence does not guarantee that a person is a good person, and his behaviour is correct. Conversely, sometimes the intelligence developed opens opportunities for actions that can harm others. Humans need to understand the spirit, soul, heart, mind, and body (Chaer, 2019) to know the identity of themselves

While the previous studies on IQ, EQ and SQ have emphasized the rational and emotional aspects of human beings, the current study on prophetic intelligence has been rarely studied. The topic of this research is developing Prophetic Intelligence (Sheikh, 2017) as an educational process initiated by Abi Hamdani, a practitioner of education, training, and spiritual counseling in Yogyakarta. This intelligence development is carried out for his students, both permanent student and *Kalong* students (students who are not staying in the dormitory of the school like others) in the Roudhotul Muttaqien Islamic Boarding School in Babadan Sleman, Yogyakarta. This intelligence becomes a vital subject to study because the characteristics of this intelligence uncover the deeper and wider human potential, which has not been touched by existing types of intelligence. Given the importance of prophetic intelligence, this article will elaborate the concept of prophetic intelligence and investigate the development of prophetic intelligence by focusing on students at Muttaqien Islamic Boarding School in Babadan Sleman.

Theoretical Framework

Prophetic Intelligence has been defined as intelligence which includes much intelligence; there are Adversity Intelligence, Spiritual Intelligence, Emotional Intelligence, Intellectual Intelligence, and Perceptual Intelligence (Hamdani, 2010). Besides, the competency of each intelligence is different from the knowledge itself. For example, about Emotional Intelligence from Daniel Goleman's explanation, this intelligence is related to humans' ability to process emotions in interacting with other humans. In Prophetic Intelligence (Khalifa, 2019), Emotional Intelligence is not only intelligence to interact with other humans but also includes the ability to interact with the natural surroundings.

A. The Concept of Prophetic Intelligence Recognizes the Perfect Spiritual Potential of Humans

Prophetic Intelligence bases on personal views as perfect beings. The development of the psychological aspects of humans runs perfectly. First, from

the perspective of psychoanalysis psychology, looking at human behaviour is influenced by the past, unconscious mind, and biological support that always requires pleasure to be fulfilled. In this regard, psychoanalysis considers that human is terrible, wild, cruel, dark, non-ethical, selfish, laden with lust, and physical pleasure-oriented. Second, according to the psychology view of behaviourism, humans are greatly influenced by environmental conditions. So humans are neutral, competent, and the situation and treatment-experienced influence terrible behaviour. Third, the view of Humanistic psychology states that humans have good potentials; at least they have more kindness than badness. Humanistic psychology focuses on human potential such as the ability of abstraction, analytical and synthesis power, imagination, creativity, free will, responsibility, self-actualization, the meaning of life, personal development, humor, ethical attitude, and aesthetic sense. Humans are creatures called "the self-determining being" who can fully determine the goals they want most and the ways to achieve the goals that they think the most appropriate. Humans have a physical dimension (somatic), a psychological dimension (psychic), and a spiritual dimension (spiritual).

The fourth view is the view of transpersonal psychology, which sees humans as a creature with the highest potential and states of consciousness. Transpersonal psychology pays attention to the spiritual dimension, which turns out to contain a variety of extraordinary possibilities and abilities that so far been ignored in the study of contemporary psychology. This flow tries to measure the extraordinary experiences that have considered as the fields of mysticism, spiritualism, religionists, and mystics. Transpersonal psychology shows that outside the realm of ordinary consciousness, there are a variety of other dimensions that have extraordinary potential.

According to the development of concept about human potential, research on the development of Prophetic Intelligence can be included as a form of transpersonal psychology studies, because it examines human spiritual potential (El-Seedi, 2019). Humanistic and transpersonal psychology have included spiritual potential, but not confirmed as the potential that associated with Allah, precisely in the development of prophetic intelligence, a spiritual is a divine potential possessed by every human being.

Human philosophy that underlies prophetic intelligence respects the perfect human identity. Every human being is a descendant of the Prophet Adam, a sacred genetic line. From this prophetic potential (Valášek, 2019), then through the right method, the hidden potential will open under the guidance of the right teacher. Hamdani explained that the possibility of Prophetic intelligence in humans had existed since the first humans were created. Allah SWT. said about the creation of Adam : "And Allah has taught Adam the names of all ..." (Q.S. Al Baqarah 31). His other words: "Then if I have perfected his events, and blown my soul, you must bow to him by prostrating" (Q.S. Al Hijr 30). The teaching of Allah to Prophet Adam about the names of all things and the blowing of His

spirit, which is the spirit of everything, makes the Prophet Adam have a total intelligence that comes directly from Allah. This is the prophetic intelligence found in the Prophet Adam, which then passed to all of his children and grandchildren.

In another part of Ar-Rum verses 30-32, Abi Hamdani explained that there will be a light of holiness in every human being that always longs of the encounter and affection of his Lord. The tendency of righteousness still wants to be straight, honest, ethical, and right. This reminiscent of Hamdani's writings that human nature is above divine holiness and that sanctity will never change. But because the place of light is hidden behind the deepest conscience, only very few people know about it (Adz-Dzakiey, 2015).

B. Different Methods for Obtaining Prophetic Intelligence

The attainment of prophetic intelligence is obtained through the realization of spiritual health, and mental health itself bases on devotion that is sincerity in carrying out orders and avoiding Allah's prohibitions. Prophetic intelligence belongs to the category of intuitive knowledge. This knowledge is not obtained by way of logical inference as rational knowledge, but through the path of piety, so that someone has a clarity of heart and excellent spiritual insight (Masyaharudin, 2012).

Prophetic intelligence is a gift from Allah that has been given to His Prophets, Messenger, and *Wali*. The possibility of obtaining that Prophetic intelligence is solely they get because of obedience and devotion to Allah Almighty. Through, the commitment the spirit becomes bright, sacred, and healthy because the divine light is present in it so that it reveals to them the essence of knowledge, wisdom, essential life, and understanding of everything. The doors of the divine and ultimate truth are wide open. From there, reveal the secrecy of the life of heaven and earth, the world, and the hereafter (Adz-Dzakiey, 2015).

Some research on "Islamic Education in Prophetic Intelligence Concept" by Hayat (2013) presents the philosophy of Islamic education in the concept of Prophetic Intelligence, which is very realistic if it is implied in human life universally. Hayat did not explain in detail the steps to make human as a perfect human being. He also did not define the explanation of Prophetic Intelligence, but only described the principles of Islamic Education as a paradigm of prophetic concepts. The essential thing that is different from the concept of prophetic intelligence, explained by Abi Hamdani, emphasized the importance of holding the philosophy of Islamic Education in developing science. Abi Hamdani believes that prophetic intelligence development based on belief or faith does not use skeptical philosophy (Hayat, 2013).

In a study titled "Character Education in a Prophetic Perspective," the best alternative of character education is to study the educational process that has been carried out by the Messenger of Allah because he has four main

characteristics of FAST (*fatanah, amanah, sidiq, and tabligh*), as prophetic values that are expected to build good character (Roqib, 2013).

The explanation of the prophetic concept is limited to the four mandatory characters of the Prophet. They are *fathanah, amanah, sidiq, and tabligh*. The term "prophetic," according to Abi Hamdani means potential intelligence derived from the Prophet Adam, a potential of monotheism that Allah put in the innermost layer of the heart that contains four monotheism as a beginning that Prophet can get prophetic intelligence. This potential is the target of education and training using worship that has been taught by the Prophet. Prophetic also means that The Messenger of Allah is a model of the process and results of self-transformation. Book "Prophetic Education" explained prophetic values such as Kuntowijoyo's opinion covering humanization, liberalization, and transcendence as a form of interpretation of Ali-Imran's verse 110, which underlies prophetic education. The aim is to form a perfect human being who will create an ideal society (*khairul ummah*) that has three pillars: character, humanization, liberalization, and transcendence.

The purpose of prophetic education is in line with the objectives of Islamic Education, which is the creation of perfect human beings, who have productive, communicative, aspirational, democratic, peace-loving, preserving nature, love of art and beauty, like to help people and devout worship as the characters. He did all the things with consciousness and happiness. From that perfect human model, prophetic education forms an ideal society (*khairul ummah*), which reflects in three pillars, humanization, liberation, and transcendence. While prophetic education, according to Abi Hamdani aims to bring people to meet Allah, united in His will.

A dissertation titled "Epistemology of Prophetic Intelligence (Study of Prophetic Concepts in Islamic Philosophy and Sufism and its Relevance with Sufistic Psychology)" explains how a person obtains prophetic intelligence in the perspective of Sufism and Sufistic psychology. This study describes scientific discourse, understanding, and dynamism about how to develop practices of attitudes, actions, and behaviour that can connect humans with Allah as well as the characteristics of *irfani* prophetic intelligence. The method of obtaining them is with the divine method in the form of science and *huduri* science. To achieve using *takhalli, tahalli, and tajali*, and scientific benchmarks of Prophetic intelligence is Islamic psychotherapy, *ladunni* science and *kasyf* (Roqib, 2011).

Explanation from various studies on the prophetic paradigm, in general, affirms that the study of prophetic intelligence is interesting to develop because it provides new insights into developing human potential. Comprehensive research on prophetic intelligence from the perspective of the philosophy of science strengthens the study of concepts about prophetic intelligence. Other studies around the *dhikr* or the practices of the *tariqa*, provide evidence that a person who practices *dhikr* under the guidance of a *Murshid*, will get mystical

experience. The real experiences of the students become very important as a clarification and evaluation of the methods. The students' complexity goes through the process of *takhalli*, *tahalli*, and *tajalli*, and illustrates the constraints and supporting factors of the process of soul purification. Then the data from the student experience will define the level of success of the student in achieving the target method.

C. Prophetic Intelligence

Prophetic intelligence is the potential to interact, adapt, understand, and benefit from the life of heaven and earth, spirit and body, act and mind, and the world and the hereafter. This ability or potential is always in Allah's guidance through the conscience (Adz-Dzakiey, 2015). "Smart," according to Abi Hamdani, is the ability to adapt and adapt to the environment, problems, or pressures that occur around him so that he can survive. Failure to adjust can cause a person to stress. Abi Hamdani offers that if someone can adapt to their environment is to develop the intelligence of *fitrah* that Allah has given to every human being, in the hearts of humans, which place is hidden. For example, someone who has the willingness to share with others for sincerity is to get Allah's love through Islamic philanthropic activities. This activity can be a media of emerges of pure happiness in self. A happiness that comes from a sharing activity is a sign of a good quality of faith. The great motivation to get Allah's love through self-sacrifice is a sign of the many signs of the character of people who have faith (Faith, 2019).

The term "prophecy" of this intelligence has two meanings. First, related to the substance of this intelligence, which explains the intelligence possessed by the prophets, not the intellectual intelligence developed in the world of formal education. Second, related to the concept of intelligence using the Prophet as a model. The Prophet in the sense of all the prophets, from the Prophet Adam to the Prophet Muhammad. Every Prophet has the prophetic intelligence shown in every event throughout the history of life. For example, Prophet Noah was given intelligence to make a big ship, Prophet Sulaiman was given intelligence to communicate with all creatures. Joseph was given intelligence to interpret dreams.

D. The Essence of Prophetic Intelligent

The scope of prophetic intelligence outlines the potential of human spirituality, the process of obtaining that intelligence, and the gain of intelligence received after carrying out the process and implementation of *amaliah* after someone gets prophetic intelligence. In another explanation, prophetic intelligence is an honest intelligence that sees the truth with high care of keeping the trust and communication to convey the truth to the people. The Prophet's four characters Prophet explains this definition; they are *shidiq*, *amanah*, *tabligh*, and *fathanah*. Then explained again that the intelligence lights the darkness that is enveloping people's life. An intelligence gives the ability to practice in the reality of daily life, become one together in a word and deed, and become an apparent reference

for the people to follow the truth that is taught (Asy' arie, 2005). Honesty must be guided through an honesty education program because it is important and can have a positive, multi-disciplinary impact from an honest personality (Suud & Madjid, 2020). Prophetic intelligence has two dimensions; belief and intelligence, vertical and horizontal, skyward and down to earth, essence and *shari'a*, *hablum minallah* and *hablum minannas*, and all of which will lead to the peace of life (Chaer, 2017).

People who have prophetic intelligence are able to develop the monotheistic values that Allah has included in human holiness so that he becomes a servant who can protect Allah's rights in *uluhiyyah*, *rubbubiyyah*, *ubudiyah* and *khuluqiyah*. Servants who are far from fanatic negativity that leads to things that disadvantage himself and the surrounding (Setiawan, 2016). Furthermore, monotheism's values are utilized as much as possible for the grace of the universe by preserving the rights of human beings and Allah's creatures as a whole. He interacts with Allah using beliefs and interacts with other creatures using intelligence. People who have prophetic intelligence are those who can achieve his position as human beings. Humans have two positions, in heaven as a person who receives the blessing of Allah and on earth as Allah's representative. By developing monotheism in his purity, he becomes closer and closer to Allah. After heaven accepts him, humans use the closeness and togetherness with Allah to carry out the task of the Caliphate, managing and prospering the earth in accordance with Allah's rules.

Prophetic intelligent people are those who carry out the *Shari'a* with essence. They tried to take advantage of the worship taught by Allah, and His Messenger not only to fulfill orders but also became *amaliah* therapy that can process the quality of himself. The advantage can increase from animal soul to human soul, and finally *rabbani*, which in the Qur'an known as *Muttaqien*, servants who occupy the highest position in front of Allah. From this taqwa level, he will be taught prophetic intelligence (Adz-Dzakiey, 2015); prophetic intelligence is the ability to adapt, communicate, and interact with human beings and use *Shari'a* norms. Someone who has reached the level of *Muttaqien*'s comprehension about something can be so broad because Allah understood something for them. Through prophetic intelligence, the essential understanding can translate so that it can be understood easily and provide benefits to other human beings.

METHODS

This research is a type of qualitative research conducted to explore someone's mystical experience as intelligence and proof in real-world experience. The approach used in this research is phenomenology. Phenomenology is a qualitative research that includes phenomena outside of it, such as perceptions, thoughts, willingness, and beliefs about "something" outside of himself (Idrus, 2009).

The purpose of phenomenology research is to look for or find meaning from things that are fundamental to life experiences (Sukmadinata, 2011). Phenomenology seeks to understand the human mind of phenomena that arise in consciousness and understand phenomena experienced by humans and is considered an entity in the world. Phenomenology is not trying to find right and wrong opinions but to reduce human consciousness in understanding the phenomena that appear in front of him (Kuswarno, 2008).

Research with a phenomenological approach was carried out in a natural setting that aims to understand the subject's life experience and the meaning where the subject's position here cannot be separated from the surrounding. This means a phenomenon understood by the subject is not influenced by anything that originates outside of himself, returning to the existing reality (Creswel, 2013). The focus of this research is on the experience of *kalong* students in *Roudhotul Muttaqien* Islamic Boarding School in Babadan, Sleman, Yogyakarta, related to the development of Prophetic Intelligence. There are two categories of students in this boarding school; students of *Muqim*, who study by staying in the school dormitory, and *kalong* students, groups of students who because of their activities outside the school, they cannot remain in the school dormitory but have a schedule in following routine studies conducted by the school.

RESULT AND DISCUSSION

The research questions are how is the psycho-spiritual experience of the *kalong* student in developing prophetic intelligence? And how is the mastery of competencies that can be practiced by *kalong* students in the development of prophetic intelligence? In presenting the results of research and data analysis, researchers conducted a sequence of steps as follows: The experience of *kalong* students in self-transformation is presented as it is, by being grouped into specific themes. Experience of *kalong* students, especially the mystical experience, needs to be tested according to the criteria of an experience that is categorized as a mystical experience so that it can be distinguished from superstitious experiences in stressed people.

The experience of the *kalong* student can be shown in several ways related to the development of prophetic intelligence. Prophetic intelligence requires a process of self-transformation. In addition, the effectiveness of the *takhalli-tahalli* method, the relationship between the preservation of morals and the achievement of prophetic intelligence, *amaliah* that becomes the core curriculum package in the process of developing prophetic intelligence, signs of the attainment of prophetic intelligence, mystical experience as a picture of a spiritual journey back to Allah.

Three phases of the self-transformation process, 1) The pre-processing phase contains the condition of *kalong* students before they meet with Abi Hamdani, who then performs *bai'at*; 2) The process phase contains all the experiences of *kalong* students during the process of self-transformation so that the experience gained will

become data to clarify the truth of the concepts and methods of developing prophetic intelligence; 3) The post-process phase contains the experience of *kalong* students who have been declared successful in gaining prophetic intelligence. Description of changes that happened to the *kalong* student themselves, by the term self-transformation.

The subsequent analysis is to use the experience of *kalong* students who carry out a process of self-transformation to explain the mastery of certain competencies that match with indicators of prophetic intelligence. Indicators of prophetic intelligence can be quantitative or qualitative. The quantitative indicator is the ability that is seen or measured by prophetic intelligence indicators, while qualitative competence is an activity of *kalong* students that shows the essence of prophetic intelligence.

One kind of intelligence that has not been widely discussed by Abi Hamdani in the book *Prophetic Intelligence* (Baharuddin & Ismail, 2015) that appeared in *Prophetic Psychology* book is perceptual or sensory intelligence. This intelligence is from hadith explanation that someone who loves Allah by carrying out the mandatory commands and adding the *sunnah*, he will be loved by Allah so that the eyes are the eyes of Allah, the mouth is the mouth of Allah, the ears are the ears of Allah, the hands are the hands of Allah. The Messenger showed this intelligence. The Messenger knew if the goat meat served for him had not been paid. According to Abi, the Messenger of Allah has a sense of taste or smell of halal and haram food. Usman bin Affan can know from someone's eyes that the person just saw a beautiful woman. This intelligence is the human sensory ability that is able to know both the outside and the inside.

The description of this prophetic intelligence indicator becomes a reference for assessing the intelligence attainment that *kalong* students have achieved quantitatively. Taking real examples of this intelligence by taking events on the Messenger of Allah or the Messenger's friends was intended as a practical illustration that this intelligence can be achieved and practiced (Rahman & Shah, 2015). However, in their competence, the students' achievement may not be the same as The Messenger, or The Messenger's friends did. Abi Hamdani once explained to Ahmad Yusuf, who carried out the process of self-transformation, that one day Yusuf would be able to talk to animals. Abi Hamdani explained this after Ahmad Yusuf told him that he could speak to animals in his dream.

The things that experienced by Ahmad Yusuf and explained by Abi Hamdani give an understanding that the achievement of prophetic intelligence takes place as a continuous process. The statement that there is still sky in the sky becomes real in the process of going to Allah. What can be done by The Messenger of Allah will be very difficult to do by ordinary people or the *Wali* of Allah, but the ability to do similar actions is something that possible to do. This is where the meaning of "*uswah*" or sample or model. The Messenger of Allah become a model for the students about how he proceeded and what Allah gave from the process of self-

transformation (Suud, 2018). The essence lies in teaching peace in life by the vision of Islam.

CONCLUSIONS

This writing has shown that there are some mystical experiences *Kalong* students have. Several phases of the religious transformation have shown the development and changes for the *kalong* students themselves. The transformation phase can be sorted into three: a) the pre-process transformation phase, which describes the initial conditions of the *kalong* students. They are people who have diverse scientific backgrounds, but there are similarities in motivation further to explore religious subjects to the level of taste. For example, Habib Mahmud, wanted to feel the sweetness of worship, Ahmad Yusuf wanted to prove and feel the mystical experience that had only been known from Sufism books, b) the phase of the transformation process lies in the many spiritual experiences of the *kalong* students. The similarity between these phases is starting from freeing themselves from the veil of darkness with seeking for forgiveness from Allah, the process of changing bodies to light, meeting them with Allah's creatures in other realms, such as *jinn*, angels, then the experience of traveling to Allah like the experience of the Messenger of Allah did *Mi'raj*, where the *Salik* felt upward, saw the heaven and hell. When all of that was consulted to Abi Hamdani as a mentor, *kalong* students were asked to pass it by, because it could be a barrier to the journey to Allah. There is also a mystical experience which is *dhohir*, outside the *dzikr* condition, that is when they have experienced spirituality beyond their logical abilities. In conclusion, prophetic intelligence among students have been a pivotal means for enhancing their spiritual potentials.

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